

# The Inquirer.

*A Journal of Liberal Religion, Literature, and Social Progress.*

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LONDON, SATURDAY, OCTOBER 29, 1910.

[ONE PENNY.]

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## THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

A MEETING OF THE COUNCIL will  
be held at **ESSEX HALL**, Essex-street,  
Strand, on **TUESDAY, November 8**. The **Rev.**  
**CHARLES HARGROVE, M.A.**, President of the  
Association, will take the Chair at 4 p.m.  
Any notices of motion by Members of the  
Council should reach me at **Essex Hall** by  
Monday, October 31.

A Farewell Meeting to the **Rev. R. J. HALL,**  
**M.A.**, on his departure for **Auckland, N.Z.**,  
will be held at the close of the Meeting of the  
Council. Afternoon tea at 5 o'clock.

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It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

N.B.—The name of the Minister of the Chapel is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

## SUNDAY, October 30.

## LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.  
 Bermondsey, Fort-road, 7, Mr. A. ALLEN.  
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.  
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.  
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.  
 Croydon, Free Christian Church, Wellesley-road, 11, Rev. W. J. JUPP; 7, Musical Service.  
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. FRANK K. FREESTON. Citizen Sunday.  
 Finchley (Church End), Fern Bank Hall, Gravel Hill, 6.30, Rev. J. A. PEARSON.  
 Forest Gate, corner of Dunbar-road, Upton-lane, 11, Rev. JOHN ELLIS; 6.30, Mr. W. T. COLYER.  
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.  
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.  
 Highgate-hill Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.  
 Ilford, High-road, 11, Mr. JOHN CARROLL; 7, Rev. T. E. M. EDWARDS.  
 Islington, Unity Church, Upper-street, 11 and 7, Rev. DR. TUDOR JONES.  
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.  
 Kilburn, Quex-road, 11 and 7, Rev. C. ROPER.  
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. J. F. PARMITER.  
 Deptford, Church and Mission, Church-street, 6.30.  
 Mansford-street Church and Mission, Bethnal Green; 7, Rev. GORDON COOPER.  
 Peckham, Avondale-road, 11, Dr. LIONEL TAYLOR; 6.30, Rev. LAWRENCE CEARE.  
 Richmond, Free Church, Ormond-road, 11.15 and 7, Dr. F. W. G. FOAT, D.Litt, M.A.  
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLOR.  
 Stratford Unitarian Church, 11, Mr. DOUGLAS HOOLE; 6.30, Rev. JOHN ELLIS.  
 University Hall, Gordon-square, 11.15 and 7, Rev. J. PAGE HOPPS.  
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT.  
 Wimbledon, Smaller Worple Hall, Worple-road, 7, Mrs. E. CAPLETON.  
 Wood Green Unity Church, 11, Rev. JOSEPH WILSON; 7, Mr. FRED MADDISON.  
 Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.  
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.  
 BELFAST, All Souls' Church, Elmwood Avenue, 11.30 and 7, Rev. ELLISON A. VOYSEY, M.A.  
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. JOSEPH WOOD.  
 BIRMINGHAM, Church of the Messiah, Broad-street, Rev. J. W. AUSTIN, M.A.  
 BLACKBURN, King William street, near Sudell Cross, 10.45 and 6.30.  
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. J. HORACE SHORT.  
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.  
 BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.  
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. W. L. TUCKER, M.A.  
 BRADFORD, Chapel Lane Chapel, 10.30, Rev. H. McLACHLAN, M.A., B.D.; 6.30, Rev. A. S. LE MARE, B.A.

BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.  
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.  
 CAMBRIDGE, Assembly Hall, Downing-street, 11.30 a.m.  
 CHATHAM, Unitarian Christian Church, Hammond-hill 11 and 6.30, Rev. J. M. WHITEMAN.  
 CHELMSFORD, Unitarian Church, Legg-street, 6.30, Rev. G. CARTER.  
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.  
 CLIFTON, Oakfield-road Church, 11 and 6.30, Rev. W. T. POND.  
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.  
 DUBLIN, Stephen's Green West, 12, Rev. E. SAVELL HICKS, M.A.  
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS, B.A.  
 GATESHEAD, Unity Church, 10.45 and 6.30, Rev. W. WILSON.  
 GEE CROSS, 11, Rev. H. E. DOWSON; 6.30, Rev. E. H. PICKERING.  
 GORTON, Brookfield Church, 10.45 and 6.30.  
 GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. GEORGE WARD.  
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.  
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.  
 LEEDS, Mill Hill, 10.45, Rev. C. HARGROVE; 6.30, Rev. MATTHEW R. SCOTT.  
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. K. H. BOND.  
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP, B.A.  
 LIVERPOOL, Ancient Chapel of Toxteth, 11, Rev. E. STANLEY RUSSELL, M.A.; 6.30, Rev. CHAS. CRADDOCK.  
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.  
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 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.  
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11.  
 SHEFFIELD, Upper Chapel, 11, Rev. J. W. COCK; 6.30, Rev. C. J. STREET, M.A., LL.B.  
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First Unitarian Church, Eagles Hall, Government-street, 7.30, Rev. H. G. KELLINGTON, M.A.

## DEATH.

EACHUS.—On October 22, at his residence, Ecton, Copthorne-road, Wolverhampton, Samuel Henry Eachus, M.J.S., architect and surveyor, only son of the Rev. H. Eachus, of Coseley. Interment at the Old Meeting House, Coseley, on Saturday, October 29, at 3 p.m.

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Advertisements should arrive not later than twelve o'clock on THURSDAY to appear the same week.



# THE INQUIRER.

*A Journal of Liberal Religion, Literature, and Social Progress.*

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*\*\* All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W. Communications for the Business Manager should be sent to 3, Essex-street, Strand, W.C.*

### NOTES OF THE WEEK.

IN his Rectorial Address at Aberdeen on Tuesday, Mr. Asquith made an eloquent appeal for the vanishing ideal of general culture. He thought that the sacrifice of width of range and catholicity of interest was an excessive price to pay for specialism, and a university which was content to perform the office of a factory of specialists was losing sight of some of its highest functions. Its finished product ought to be, in Bacon's phrase, a "full man."

MR. ASQUITH warned his hearers very earnestly against the dangers of the dogmatic temper. "To give intellectual acceptance to a dogma or a series of dogmas," he said, "is one thing; to carry on the operations of the intellect in a dogmatic spirit is quite another. . . . To be open-minded, to struggle against preconceptions and hold them in due subjection, to keep the avenues of the intelligence free and unblocked, to take pains that the scales of the judgment shall be always even and fair, to welcome new truths when they have proved their title, despite the havoc they may make of old and cherished beliefs—these may sound like commonplace qualities well within every man's reach, but experience shows that in practice they are the rarest."

IN a fine passage at the close of his address, Mr. Asquith exhorted young men to husband and invest the interests and ideals of their student days. "Keep

always with you, wherever your course may lie, the best and most enduring gift that a university can bestow—the company of great thoughts, the inspiration of great ideals, the example of great achievements, the consolation of great failures. So equipped you can face without perturbation the buffets of circumstances, the caprice of fortune, the inscrutable vicissitudes of life."

THE special correspondent of the *Westminster Gazette*, at Tyneside, whose recent article on "What is Wrong with the Workers?" aroused widespread attention, has written another remarkable social study, "The Worker and His Dreams," which was published on Wednesday. His plea is that the present industrial unrest springs from the failure of the great mass of the workers to find a satisfying life. The rapid increase of wealth and the large dividends paid by successful companies have not meant any corresponding increase in the remuneration of labour. The rapid development of industrial education in the North of England has produced a class of young operatives, with knowledge and trained intelligence which they can seldom turn to any account. "Here and there a man rises out of the rut. A far higher percentage are left beating with bare hands against stone walls. They have acquired a knowledge that is apparently of no value to them, although it has made them discontented with the positions in which they find themselves."

OF the social danger of this state of things, and the possibility that some of the best elements in the rising population may seek for a remedy in emigration, the writer speaks with a grave emphasis:—"Always let it be remembered that the population along Tyneside will not cling

to the river bank in conditions which it finds crushing upon all its finer instincts. The men and women here have no terror of the unknown. For generations they have given of their best to the sea. It is not easy to find a family which has not some sailor among its number. Scarcely a steamer threads the ocean that does not carry in its engine-room a Tyneside man. Travel and the hardships of travel have no unveiled mysteries for homes which week by week are receiving letters from every port of the world. The breaking of ties and emigration to new countries offers itself as a simple solution to people thoroughly familiarised with shipping and hopeless of improvement in their immediate surroundings. The people who go are the young, the enterprising, those best equipped to keep up the fine tradition of the North for producing able mechanics and untiring workers. This is the class that is demanding room to carve out a better life for itself. If the rising hopes of the future are to be held to the place of their birth, life there must be made for them better worth living than it is."

AFTER an interval of nearly four months the Royal Commission on Divorce resumed its sittings on Tuesday. The subject with which it has to deal is one which most people view with repugnance, and they prefer to dismiss it from their minds. But in view of the grave social issues involved we think that the evidence ought to be studied and weighed. It can hardly be pleaded that the present state of the law is incapable of improvement. Custom and sentiment, represented in their extreme form by some of the clerical witnesses, are strongly on the side of things as they are, or of increased stringency; while the medical experts, both men and women, who gave evidence this week, agree on the whole that confirmed insanity and pro-



nounced forms of mental degeneration should be recognised as grounds for divorce. Any change in the present law must depend upon the slow growth of public opinion. It is probably the chief value of the Royal Commission, which is conducting its proceedings with admirable dignity and candour, that it is making the best evidence on all sides of the question available for those who are willing to consider it.

\* \* \*

THE Bishop of London had some strong words for the parsimonious patron at a meeting held at the Mansion House on Monday. "I am absolutely sick to death," he said, "of the requests made to me to appoint men of private means." He pleaded earnestly for a self-respecting ministry which had time to read, think, and preach good sermons, and which, without the cares which poverty brought with it, could give itself freely and without stint to the service of the people. Part of the difficulty is inherent in the system of private patronage, which has produced such extraordinary inequalities of income, and makes many of the clergy far too dependent upon the generosity and goodwill of one man. But the whole question goes deeper. It is one of the pressing problems of all the churches how to provide adequate remuneration for the ministry in the poor districts of great cities or the obscure posts of duty in the country. There is urgent need of a keener sense of corporate fellowship and social responsibility. It is not right that the men who occupy the most trying and lonely outposts of duty should also be called upon to bear the heaviest burdens of financial anxiety.

\* \* \*

MR. SIDNEY WEBB has replied to the recent letter, in which Lord Claud Hamilton resigned his position on the Board of Governors of the London School of Economics, in terms which at once raise the question from the level of merely personal controversy to a discussion of the larger issues involved. He points out that the plea that he himself is unfit for the position he holds on account of political or economic opinions which he may have expressed on a public platform involves the whole question of freedom of thought and speech in University administration. "If freedom of thought and freedom of speech are vitally necessary to the salaried director and professors within the institution, it is plain that a like freedom cannot be denied to those men and women of public position or specialised attainments who, without fee or reward of any kind, give up some portion of their time to serving on the governing bodies of these educational institutions. . . . If such governors or chairmen of governing bodies or committees are to be precluded outside the institutions with which they are connected from making speeches on public issues that

some of their colleagues think inaccurate, indiscreet, or against the public interest, the administration of educational institutions by unpaid men and women of position will become impracticable, and we shall have to depend on a bureaucracy paid to be silent or paid to express only such views as are agreeable to the national or municipal government for the time being."

\* \* \*

THE only comment that we have to make upon this admirable letter is to point out that this attempt to disqualify Mr. Webb for an important public position on account of economic heresy is precisely similar to the old policy of proscribing certain religious opinions. Against the latter kind of intolerance the whole movement for civil and religious liberty has been a long protest. If there is to be a new orthodoxy in sociology, with tests which it is prepared to impose upon the managers and teachers of our educational institutions, then it is the duty of all friends of freedom, whatever their personal opinions may be, to resist to the uttermost.

\* \* \*

LAST Saturday afternoon the new wing of the Hall of Residence for women students of Manchester University was opened. The Hall was founded in 1899 at the suggestion of Mrs. James Worthington. The extension, which has been carried out under the direction of Mr. P. S. Worthington, makes it possible to accommodate 62 students. Speaking of the dignity, and beauty of the building, Mr. C. P. Scott said he did not think they could have too beautiful a place for young people to live and grow up in. This was the kind of subtle and pervading influence that went a long way to mould taste and character; the kind of influence that would be remembered and valued long after many of the mere school lessons had been forgotten.

\* \* \*

PIUS X., in pursuit of his pitiless and self-destructive campaign against Modernism, is taking severe measure to suppress its influence in German-speaking countries. All lectures of Catholic professors are to be submitted to ecclesiastical censorship before delivery, and all Catholic journalists are to be required to take the same oath of repudiation of Modernist errors which has been prescribed for teachers and professors. So the campaign of obscurantism goes on, and weaves its own destruction.

\* \* \*

THE autumnal meetings of the British and Foreign Unitarian Association were held in Birmingham on Wednesday and Thursday. A report of the proceedings, which included the discussion of several practical questions of church organisation and missionary enterprise, will appear next week.

## THE CRY OF "FAILURE."

LIBERAL Christianity has received a good many pitying tears of late, because some bright intellect found out that it has failed. This rhetorical way of celebrating the obsequies of another man's opinions is the easiest method of controversy we know. Instead of riddling an opponent's position with the fire of criticism, or attacking it with the fence of argument, you simply talk about it as something too feeble to survive, too foolish to be considered—in a word, too "mid-Victorian" for this proud and enlightened age. We are sorry to see a man of the intellectual eminence of Professor BURKITT toying with this device. The very title of a lecture, which he has published recently, "The Failure of Liberal Christianity,"\* is an elaborate begging of the question. His object is to present the Catholic creeds or a non-Christian view of the world as the only possible alternative for the modern man, and in order to do this he has first of all to get rid of Liberal Christianity as something that has completely broken down. His method is a very simple one. It consists in identifying Liberal Christianity exclusively with the phase of thought and feeling which it exhibited almost a generation ago.

"Old-fashioned Christianity," he says, "seemed to the mid-Victorian Liberal to be both narrow and unscientific; the religion of the future would be broad and generous, in touch with the expanding age, and also in accord with the fullest impartial investigations. It would be beautiful and true—true absolutely as well as symbolically. To change old-fashioned Christianity into this new liberal religion all that was needed was to free it from 'superstition.'"

And elsewhere:—

"For the last two generations and more, the most learned investigators of the origins of Christianity have been trying to discover a JESUS, who should be in immediate spiritual touch with the age in which we live, a JESUS in whom we should see the philanthropy, the social ethic, the socialism, of our own age reflected in the purest and most sublimated form. . . . It has been hard work to get this impersonal philanthropy distilled as the essence of the Christian Gospel, but it has been done, and done in the name of scientific historical investigation."

We are not concerned to cavil at these passages as descriptions of the aims and ideals of Liberal Christianity at a certain stage. It was necessarily influenced very strongly by its intellectual and social environment. On the one side the Broad

\* The Failure of Liberal Christianity and Some Thoughts on the Athanasian Creed. Two Addresses by F. C. Burkitt, M.A., F.B.A. Cambridge: Bowes & Bowes. 6d. net.



Church school with its genius for compromise, on the other the eager desire to find JESUS as a real human figure in the Gospel records, laid a moulding hand upon it. But to claim that Liberalism is tied irrevocably to its own past, and can be wrecked by historical investigations, which reveal that after all its pioneers were not infallible and had still something to learn, is to mistake the whole genius of a movement, which has always placed the spirit above the letter.

Liberal Christianity has not failed ; it is simply in process of change like everything else in a moving world. It has discovered that some of the problems of the Gospel history have their roots in spiritual mysteries, which still elude our analysis. It finds less satisfaction than men once did in gazing at a perfect example of goodness, a vision of static perfection in the past. It recognises that the cry of the human soul is for a dynamic religion. But it does not for these reasons work itself up into a state of panic or compose itself decently for its own obsequies. It sees clearly the immense gains of its past. The spirit of intellectual sincerity in which its scholars and thinkers have worked, the recovery of primitive Christian teaching as an essential part of the meaning of the Gospel, the long quest of the historical JESUS, in which so much has been secured of permanent and essential value—all these things mean too much for the human spirit, and they have entered too deeply into the religious consciousness of our age, for any talk of failure to ring true.

But it is not so much the gains of the past as the tasks of the future to which we would turn our attention. At the close of the lecture to which we have referred already, Professor BURKITT writes as follows:—"The future of the Catholic Church and the view of the universe which it embodies depends upon its power to assimilate its environment into itself, and this means to combine and co-ordinate Aspiration and History, Instinct and Science." There could hardly be a better description of the mission of Liberal Christianity, and the way in which it must seek to fulfil it. More and more it is coming to realise itself as a spiritual movement, endowed with a divine potency of life, assimilating to itself whatever is truest and best in the experience of the passing generations, and through all preserving its own identity as the living organ of the spirit of CHRIST. It should be easier for Liberal Christianity to embody the Modernist idea of the church as a developing society, charged with the mission of preserving the Christian spirit and its transcendent values in the world, than for churches which are entangled in the dogmatic decisions of the past. It will be time enough to proclaim its failure when there are signs elsewhere of greater competence for this task and a more earnest desire to fulfil it.

## LIFE, RELIGION & AFFAIRS.

### ECCE HOMO.

IN reasoning with a savage, a child, or a primitive (for primitive man survives among us !) we appeal mainly to feeling, by look, expression, gesture, tone ; in reasoning with the ordinary man, we appeal mainly to feeling and imagination ; in reasoning with philosophers, we appeal mainly to thought by means of propositions, though the philosopher also has his imaginations and feelings. Woe be to his philosophy, if he has not ; for, as Vauvenargues has nobly said, "All great thoughts come from the heart."

When Pilate points to the thorn-crowned Christ, and says, "Behold the Man !" he appeals to feeling and imagination. Aurelius may meditate, Spinoza may build up "God-intoxicated" systems, and Comte may plan an immense synthesis, but the multitude are not moved. When, however, a man is the centre of the scene, and tragedy throws a stately gloom over the mocking Pilate and the victim Christ, ten thousand consciences are pricked ; even the crowd that pronounces doom is involuntarily touched to finer issues ; and history gathers up the tale for the instruction of the future.

"Which things are a parable," and I apply it to moral instruction. The third method of reasoning—the appeal by argument and proposition—is not for the general mass ; nor is it for youth. For the adolescent, indeed, it has a place and power. The soul that approaches manhood and womanhood, while sensitive to living and historic examples, is ready also to plunge into analysis, to ask the Why and the Whence and Whither, to risk its peace in doubt and inquiry. But in the earlier stage of education (and it is of that stage I specially write) the teacher must perpetually imitate the method, though not the spirit, of Pilate, and cry "Ecce Homo !" In plain English, the moral teacher must abandon the prosy manners of his grandsire, and cease to oppress, annoy, and weary his pupils with abstract discussions of conduct.

A teacher who persists in killing the children's interest and sympathy with futilities such as these :—

My dear scholars, I wish this morning to talk of the duty of examining our hearts ; and I will ask you first to consider our weaknesses, then our capacities, then our aspirations, &c.

Or :—Children, having told you the story of A. B., I will proceed to draw out the lessons we may derive from the incidents narrated, and beg that you will write out memoranda of the subject at home, &c.

Such a teacher, I say, ought to be summarily dismissed from the educational circle. Not many persons, of course, would actually adopt the formal style just cited, but there are whole mobs of teachers whose mode of approach to the hearts of the children is just as dry, just as self-stultifying, and just as deadening. Lombroso might have spent years of research in piling up dreadful instances of the criminality of teachers who, in day-school and Sunday-school, conscientiously devote themselves

to rendering their pupils miserable by preaching.

The moral instructor must imitate life. Now life never comes to us with prefaces, and polite introductions. It never says : "My good soul, let us now enjoy a profitable half-hour of reflection." It descends in black tempest, or traces the consoling rainbow ; it fires the forest, or raises the earthquake ; it reveals the dancing nymphs, or strews the stage with corpses ; it calls to us through the hero, or smirks at us through the Uriah Heep ; and leaves us to shape our creed and philosophy as we will. The teacher will not leave the child to shape his own creed and philosophy, but he will adopt life's method of dramatic directness. When a Gospel opens, "In the beginning was the Word," that is for students and philosophers. When another Gospel opens : "There was in the days of Herod, king of Judea, a certain priest named Zacharias, and he had a wife," that is for the people. Better still, for children, is this initial movement : "A certain man was going down from Jerusalem to Jericho, and he fell among robbers, who both stripped him and beat him." A perfect master in the art of teaching, the popular soul adopted this device :—

As I walked through the wilderness of this world, I lighted on a certain place where was a den, and I laid me down in that place to sleep ; and, as I slept, I dreamed a dream. I dreamed, and behold, I saw a man clothed in rags.

Another, who is considered no mean adept in the business of influencing the heart, places a sentinel, Francisco, at his post on a castle terrace, and, as midnight strikes, Bernardo enters :—

Ber. : Who's there ?

Fran. : Nay, answer me ; stand, and unfold yourself.

Ber. : Long live the King !

Fran. : Bernardo ?

Ber. : He.

A fourth lifts the curtain, and instantly lets us hear the sound of Vulcan's hammer as he fetters Prometheus to the horrid Scythian rock.

A fifth, whom I sometimes deem the prince of imaginative seers, thus suddenly reveals the landscape :—

In the midway of this our mortal life,  
I found me in a gloomy wood, astray,  
Gone from the path direct ; and e'en to tell,

It were no easy task, how savage wild  
That forest . . . .

Now, I venture to affirm that not even a devout Sunday-school teacher, armed with manuals and encyclopædias, has any right to lightly set aside the method of the Bible, Bunyan, Shakespeare, Æschylus, and Dante. I am not referring to their morality ; I mean their method ; and their method is to open the play with, "Behold the man !" In other words, their method is that of poetry, drama, immediate (and not deferred) illustration.

Nothing that has just been said implies a slur on the philosophy upon which the teacher rests the concrete instruction. Miscellaneous anecdotes may be rained upon a class, and leave no valid effect. Two extremes are abhorrent to the true



spirit of moral education—abstract moralising on the one hand, and disconnected tit-bits of narrative on the other. From long experience as a story-teller to children, I am inclined to think they prefer a tale with a purpose to one without, on the very reasonable condition that you do not bore them with the purpose. If you recite the legend of St. Francis of Assisi and the wolf of Agobbio, you will not, as a rule, find the children's attention flag if you briefly discuss the possibility of the wolf being a symbol of a wayward and violent, but not hopelessly abandoned man. There is even, to young minds, a piquancy in discovering that the tale is perhaps allegorical. Or if you recall how Gordon (Chinese Gordon), when taunted by a superior as one who "would never make an officer," tore off the epaulettes from his shoulders and flung them at the superior's feet, you have an incident well worth a little discussion. As a matter of fact, children frequently discuss one another's motives, and so betray a natural love of moralising. Nevertheless, the teacher should recognise the deeper beauty of a story which speaks its own ethics, or which, at any rate, may be introduced by a hint and then left to act as climax. For example, one may remind the listeners how a father enjoys witnessing the achievements of an industrious or skilful son. And then this sketch from a German poem may be offered without a word of comment:—A darkly-curtained chamber; a lamp which casts a trembling ray on an old man's pale brow; the people about the bed press each other's hands in grief; a band strikes up, and a strolling choir sings in the street. The dying man's eyelids lift. He listens, and whispers, "It is my son's songs they are singing," and lays his head back in peace.

F. J. GOULD.

## CONFESSION.

WHAT is this strange weakness of the human heart which sooner or later leads most of us to self-betrayal? To the strongest and most secretive an hour comes when, often to the merest stranger, confession is made. A sudden desire to unburden the sins or sorrows or follies of the past unseals lips unused to self-betrayal. It is the inward "drang," the all-compelling need to tell just for once of the canker which has eaten into our lives, with the faint hope, perchance, that sharing the burden with another may help to lighten the load which has seemed too heavy to be borne alone.

There is no fixed time or place for these strange, sad confidences of the human heart. A crowded railway station when there are but a few minutes to wait for a train which brings separation, and words are hurriedly spoken as if forced from reluctant lips, and in a flash as it were one human being has seen into the depths of a heart which has outwardly shown no sign, and starts aghast at the revelation of its hidden sorrow. But the twilight hour is perhaps most pregnant with the magic which has power to unseal pain-closed lips. The dim light which half conceals one face from another helps to lift the veil of the heart, and haltingly the words are

spoken which give into the keeping of another that which had been locked away in the innermost recesses of the heart. What mysterious force compelled this confession? Was it a sudden look of sympathy, of comprehension, which helped to break the silence of years to one who had been perchance scarce more than a stranger until the hour when this link was forged, forged by the dreadful desire for sympathy one heart craved of another? Alas, poor heart which is so driven! Oh, the terror of this overwhelming desire, when strong, dumb lips are forced open, and words fall haltingly, wrung in very agony from the stern, sad heart. It may have been only a word here and there which revealed the seething depths within, yet how great was the need which distilled them out.

Do these confessions indeed ease the heart of poor humanity, or is the relief merely temporary, and does memory return to sting like scorpions "in the silence of the night-time, when you set your fancies free"? and has, after all, the pitiful confession helped you not at all, but only given your heart's secret into the keeping of another? Indeed, it is to be hoped not; but that the balm of Gilead, Sympathy, has soothed and refreshed and strengthened the bruised and sad one.

When the strong ones of the earth succumb, it is small wonder that the weak rush hither and thither seeking an ear, no matter whose, into which to pour their too-oft-imagined woes. They do not stop to discriminate to whom confession shall be made: care not at all if it turn out to be a human gramophone which will shortly blare out their secrets in every mean street. What matter, since they have rid themselves of their burden! The weak gather woes as children gather blackberries, and, like children, keep none for home consumption. They give eagerly to the passing stranger, and having disburdened themselves, seek anxiously for fresh miseries, running indeed into the by-ways and hedges of life, and even grubbing in unsavoury ditches so that they can emerge, perchance slime-covered, and demand in shrill voices the universal pity and sympathy of their stronger brethren. Mere screamers are these in the market-place of life, who by out-shouting their neighbours hope passers-by will look at the tawdry and unsavoury wares they have been at such pains to gather together. Pity, the gracious gift of noble hearts, is wasted on such as these. The more they receive the more they demand, for with them the desire grows with feeding, they become slaves to this drug-habit of the tongue, for little enough of heart is in it. These willing slaves to confession are not difficult to recognise, for no decent garment of reticence covers their utter nakedness. Failing for the moment misfortunes of their own, they pour out the real or fancied woes of their neighbours. How often the long-drawn sigh precedes the words: "Fate and the Almighty have dealt hardly with me"—or "Ill-luck has followed me all my days"—or again, more frequently, "You do not know what I suffer," implying that you have never yet touched the fringe of suffering, for, had you done so, would not you too be shrieking on all the gods, let alone poor

humanity, for sympathy? Not having learnt "how sublime a thing it is to suffer and be strong," they imagine you by some wonder-working power have escaped the common lot. What! you smile at their cries, counsel them to be of good cheer, they! Have they then not screamed loud enough, or has immunity from suffering made you deaf? And they fill your ears anew with their clamouring, hoping thus to convince you. Weak babblers of their little woes. Best turn round on them in righteous anger and bid them be silent. Confession, the grave sincerity of contrite hearts, is not for them. Bid them go back to their back-door and garden fences of life, and gossip to their hearts' content over the flimsy boundary-line of mine-and-thine.

But to those others, those victims of destiny and their own weakness, who lift imploring eyes to you, and compelled by fierce inner achings stammer painfully their remorse and sorrow, give careful heed, hold out the hand of love and sympathy to the over-burdened one; but, on your life, judge not! Though he confess to you the murder of a soul, the more need hath he of compassion; wherefore judge not. He is bruised and sore with the struggle and his soul cries aloud for pity. What is it to you that he got his hurts by wrong-doing, are not his hurts therefore the more painful? Pour the balm of tenderness and sympathy upon him, and cover his sins with the ample cloak of Charity. Help him to stand upright that he may turn his eyes to the great compassionate heavens; place the staff of Friendship in his hand and bid him be of good cheer. He has sinned, he has suffered, he has confessed, and by the deep sorrow which compelled that confession has gained the right to the compassionate love of all noble hearts.

## THE TRUANTS.

COMING round a bend in a particularly pretty lane, I suddenly heard the voices of innumerable children. They were droning out the multiplication table in the picturesque village school. No doubt the multiplication was good, but not so good, I thought, on a hot summer afternoon.

A spray of honeysuckle caught my eye. Fancy saw the flowers as a number of tiny trumpets sounding out notes I could not hear. But evidently a white butterfly heard the gentle message, as it poised for a moment on the ivory-coloured blossom, lazily opening and shutting its wings in the warm sunshine.

"Twice one are two," sang the children.

I was nearer now, and could faintly distinguish the sound of restless little feet moving on the carpetless floor.

As I sat down on a bank in front of the school, I began to ruminate, in my unpractical way, on the fallacies of Board school education generally. There was something wrong about it somewhere. Could Mr. Chesterton tell me what was wrong? I fancied that G. K. C. would not only have a fitting answer ready, but that he would come into that village school, fling open the door, and, with a great roar of laughter, bid the children follow him, a stouter and more hilarious man than the



Pied Piper of Hammelin, down the lanes and over the hills and far away.

And why not? Was there not a wider and more important education to be found in the open air? Here were these children, sitting in a stuffy schoolroom or standing in a ragged line, repeating the multiplication table till they needs must hate the very sound and sight of figures—at sixes and sevens, so to speak. And all the time the country was calling, labourers were tossing hay in the fields, June roses were whispering together in the hedges. Surely the time had come for a Bill to be passed making an end of this dismal kind of education. Surely—

The school door opened. At first I was inclined to believe that it was the work of the beckoning summer wind, till I saw a grubby little hand round the woodwork. Then its owner gradually appeared, dragging with him a very frightened little girl, who was sucking her thumb and looking timidly about her with the bluest eyes I have ever seen, the colour of that little plant called bird's-eye. The small maiden pulled hard at his hand and tried to run back to the horrors of the multiplication table.

I beckoned. The children came forward, assured, perhaps, that I was not in the enemy's camp.

"Well," I said, when the children stood beside me, "so you are playing truants this afternoon?"

The children did not understand the meaning of truants. There was a limit to the good schoolmistress's information! I made myself more explicit.

The boy smiled. There was, I thought, the vaguest suspicion of a wink, when he said, "Yes, sir, that's the ticket!"

"And your playmate?"

"Sister Liz. Eight nex' birfday."

"Impse!" piped Liz, becoming suddenly confidential. "Father's goin' to gi'e I a real doll w'en I'm eight. Open an' shut eyes and 'ave real yellin' air like a lady."

"That will be nice."

"Impse! an' shoes an' socks you can take off an' on."

"Still more delightful," I said; "but really, you know, you mustn't stop talking to me any longer or your schoolmistress will come out and—and find you. In that case I expect I should have to come back too!"

"Twelve twelves are a hundred and forty-four," came from the school, with an air of finality, as if to suggest that at one hundred and forty-four figures refused to be multiplied further. Then there was momentary silence.

"G'ography!" said the boy, pulling a wry face. "Come away, Liz, we best be gettin' along."

Without saying farewell, the children raced down the lane and were lost to sight.

"Capital!" I said, leaning back on the bank and looking at a white cloud racing across the sky. "That cloud's playing touch-last, and I hope those children are playing touch-last too."

Presently, in order to prevent a possibly unpleasant interview with an irate schoolmistress, and the temptation of leading her a wild goose chase, I wandered down the lane in the direction the children had taken, in the hope, I must confess, of seeing them bury each other in the hay, make a

house of hay, or, perhaps, play that glorious game of ships on the fallen trunk of a tree. I even went so far as to picture that bright-faced boy telling Liz thrilling stories of Red Indians and wigwags, of pirates and hidden treasure, of ogres and beautiful princesses who lived in giant dew-drops and ate delectable ambrosia.

I eventually discovered the children sitting on a little hill. They did not see me. I stood behind a big blackberry bush, just beginning, here and there, to show its pink and white blossom.

The boy's back was towards me. Liz sat opposite to him, with her hands demurely folded in her lap. There was not the faintest suspicion of a daisy-chain. What mysterious and solemn affair was this? Surely these young truants had hardly made the most of their surreptitious outing.

"Wot's the cap'tal of Germany?" said the boy solemnly.

"Lisbon," replied the little girl, after she had put up one hand and waived it with much excitement.

"Tain't!" said the small schoolmaster. "You always say Lisbon, jus' cos your name's Liz. 'Old out your 'and!'"

"On'y a ikkle one, p'ease."

The boy picked up a small stick and gave his sister the gentlest tap that ever went by the name of corporal punishment.

I waited to hear and see no more. I crept away with a heavy heart. It seemed to me that if children play at school when they are supposed to be playing truant, they will continue to repeat the ancient multiplication table for a long, long time to come, and baffle all my well-intentioned plans to set them free on a hot summer afternoon.

F. HADLAND DAVIS.

## QUESTIONS AT ISSUE.

[Under this heading writers discuss freely from their own point of view living problems of Religion, Ethics, and Social Reform, but the Editor does not assume responsibility for the opinions expressed.]

## OLD DOGMAS IN A NEW LIGHT.

### III.—THE FALL OF MAN.

EVERY fiction that has ever laid strong hold on human belief (we are assured by Martineau) is the mistaken image of some great truth, to which reason will direct its search, while half-reason is content with laughing at the superstition, and unreason with believing it.

In view of the infamous deductions drawn from the supposed sin of Adam, which it is difficult to discuss with any show of patience, one might be glad of the grace of laughter to be saved from the temptation of the *sæva indignatio* of the iconoclast. Yet, when we remember how, for centuries, such deductions sufficed to satisfy the intellectual needs of multitudes craving for an explanation of human nature and the world, we cannot lay too violent hands upon the dogmas in which they are enshrined. In the dogma of the Fall we seem to possess a Persian idea, crudely transported into Judaism, and embellished by the Fathers of the

Christian Church in the fourth and fifth centuries. Its wonderful vitality and longevity argue in favour of a deep-seated reality.

An appeal to human experience gave colour to its protestations. Man's innate sense of sin, of falling below his self-imposed standard, his reach exceeding his grasp, his disloyalty to his ideal, his discontent with himself, seemed to fit in with the theologic view of a displacement. It harassed the Apostle Paul, who desired to be delivered from the body of this death. It clouded the mind of Huxley in his later years with the doubt: If man were the mere product of cosmic evolution how comes he to set himself against the tide; how can an organ produce its antithesis, its contradiction?

What means the conflict of man with himself, the incessant warfare as of a being who has not secured the destiny for which he was ordained?

The answer, it may be claimed, is the unanimous answer of Religion in every faith and every age. Man is a spiritual being, of immortal essence, tabernacled in mortal flesh. Here he has no abiding city. He moves about in worlds not realised. His soul comes from afar, from God, who is its home.

"Souls fall into bodies because they wish to imitate the providential energies of the Gods." So Proclus explains. They proceed into generation, and leave the contemplation of true being. For, as Divine perfection is twofold, one consisting in an abiding energy, the other in manifestation (one transcendent, the other immanent), hence souls imitate the one by contemplation, but the other through a life in contact with matter.

In a splendid allegory Plato describes how the soul of man in its own celestial home, moving amid the procession of souls, goes in the train of the Father of the Gods, like a chariot drawn by a pair of winged steeds, and beholds the eternal principles upon which the whole order of things is founded, and gazes at the glorious vision of Goodness and Truth.

But it is one thing to see the truth, and quite another to realise and embody it. To do this, it is necessary for the soul to contrast truth with its opposite, reality with illusion. One cannot discriminate an object except by placing it against others. One cannot exercise power without something to resist; the thews of the soul cannot develop without wrestling with antagonisms and obstacles.

Therefore, the soul must descend into generation to test its perception of truth and goodness by seeing them in contrast with the shadows cast by truth, and apparent evil. Peace may be won only through strife; self-realisation through the conquest of the not-self. Experience in the terrestrial is wanted to exhibit the value of the supernal. How may the soul, born in a world of perfection, realise its perfect nature, except by conflict with imperfection?

There is nothing culpable about this method of the soul attaining to its divine heritage. It is in accordance with divine wisdom. The soul recognises its value, consents to it. It is for its final good that it descends into matter.

The Greek view of the Fall is linked to visions of eternal ideas and a benign provi-



dence, and the promise of eternal progress for the soul; while Tertullian, in his Traducianist zeal rejecting the antiquity of the soul, made up for robbing it of this dignity by burdening it with original sin, and consigning it, if outside the pale of the church, to eternal damnation. Augustine and Calvin added new elements of terror, from which we are now happily delivered.

Awakened out of the nightmare, we are in mood to pay some respect to Plato again. The doctrine of the Fall, as a symbol of the Descent of Life into matter, is seen to be a necessary complement of the idea of the Ascent of Life.

"Truth looks freshest in the language of the day." To talk of man as being driven out of a spiritual Eden to gain experience in the wilderness of material existence is not in accord with the Zeit Geist. But we do say, and it comes to the same thing, that Involution must precede Evolution. We cannot unwind from a ball that was not first wound into it. We cannot educe from an organ any power that was not potentially there. The complete cycle of divine manifestation is illustrated by a downward curve, which marks the path of descent of spirit into matter, the involution of life in forms; and by an upward curve which marks the progress through ever more complex forms, of the immanent soul back to the highest.

When the child leaves his father's home all his powers are dormant, all his faculties embryonic. It is an Eden of innocence and ignorance that he leaves behind. But when he returns his potencies have been called forth, the hidden graces revealed, the dormant divinity realised in its splendour and glory. Through the fires of suffering he has passed, chastened and purified; and he changes his cross for a crown.

Why the need of all the agonies and exultations of human experience? Why could not man have been made perfect from the beginning? This is a question that has never been answered. It would seem as if God did not care for perfect automata; that He desired the love of free sons. There is a saying of the Christ, "they who would lay hold of me must do so through anguish and suffering." *Must*—a divine necessity. There is no other way.

But if it is *the way*, and a necessity is laid upon us of descending into the depths of experience and tasting the uttermost depths of sorrow, as well as the heights of ecstasy, the most terrible aspects of sin will take on a glow we do not always see, and a new meaning will be added to the mission of life.

Are some of the souls incarnate in the men around us at this hour on the downward arc of the evolutionary path? If so, why need we fear the issue if it is a divine necessity? The palm of victory awaits them.

Amid the fresh gold-green leaves of the springtide, on the tallest branch of the oak tree, kissed by the sun and fanned by the breeze, opened a flower. It basked in the smile of the blue heavens, it lived in the breath of the south wind, and stood close to the song of the bird. Thus it grew to be an acorn sitting snug in its close-fitting cup. Yet in the autumn the parent-tree shut off all channels that communicated with this offspring. From its high place

where it was born and bred it threw down its seed. It was cast on the earth. The worm laid mould over it; the heavy autumn rains whelmed it in a flood, and it lay in cold and darkness through the winter. Yet only in that way could it start its hundred years of growth into a heart of oak.

Applied to human life, the parable illustrates the saying of St. John (iii. 13): "No one hath ascended into heaven but he that descended out of heaven."

J. TYSSUL DAVIS.

## CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]

### THE PRIORITY OF THE CHURCH.

SIR,—The Rev. J. M. Lloyd Thomas in his sermon has given expression to more than his own sentiments. He has outlined the leading features of a great movement which is going on within the Christian Church, a movement which cannot be checked although it can be misunderstood. In the age-long rhythm of life on the one side, and of the criticism of life on the other, we have once more come to the point at which criticism for a time seems to have completed its task. The scaffolding which has veiled the divine edifice once more has been rent away, and there arises to our view the beautiful home of the religious life—the church of which Mr. Lloyd Thomas sketches the contours. The scientific method, of which, in religious studies, criticism has been the pioneer, has brought with it a deepened sense of reality. There are results for religious faith which are as valid as any results that come to the positive sciences. It is now the time for religion to take its stand upon these eternal verities. Mr. Lloyd Thomas has the privilege of the seer in anticipating the new epoch that is about to dawn.—Yours, &c.,

FRANK GRANGER.

Nottingham, October 25, 1910.

### MEDICINE AND RELIGION.

SIR,—I have read *THE INQUIRER* more or less ever since 1849, and consequently may be expected to know something of its aims and teaching. It seems too early to say that "Medicine and Religion must not be confused together." There is much yet to unfold. The fact that the sick are healed to-day in many cases without the aid of the doctor should not be forgotten or merely casually noticed. The concentrated and spiritually vitalised power of man or woman upon sympathetic subjects has been effective—and still is so—in securing a renewal of good health; these cases are not to be construed as miracles simply because the cause of recovery is not ascertainable.

A broken limb requires the surgeon to set it, but the ailments arising from mental or psychological causes would be more consistently healed by the physician of

souls, and in this manner Religion would be proving that Spirit, not medicine, is the vital force or cure.—Yours, &c.

ROBT. CRANE.

88, Maple-road, Penge, S.E.,  
October 25, 1910.

### A CORRECTION.

SIR,—In the account given of my lecture at Manchester College, your reporter has attributed to M. Bergson a passage which belongs to M. Emile Boutroux, and which, unless I strangely misread my own manuscript, was attributed by me to its proper source. Nor does your reporter's version tally with my own translation, nor with the original. This will be found in the French preface to Mr. Jonathan Nield's translation of Boutroux's "Science et Religion," and runs as follows:—"La science a trait aux choses sans lesquelles l'homme ne peut pas vivre, la religion à celles sans lesquelles il ne veut pas vivre."

Your reporter was perhaps led into this mistake by the fact that in another portion of my lecture I quoted M. Bergson as saying that "the intellect which shows itself so adept in dealing with what is inert, is the clumsiest of instruments for dealing with what is alive."—Yours, &c.,

L. P. JACKS.

Manchester College, Oct. 24, 1910.

## BOOKS AND REVIEWS.

### MIND AND BRAIN.

THE story of the progress of mind from the lowest forms of life to its full development in man and human society is of special interest at a time when broad views of life, and of the general progress of scientific thought, are so often lost sight of in the extreme specialisation and absorption in details brought about by the richness and complexity of both. This story is told by Mr. McCabe, with as few technicalities as possible, in his last book, *The Evolution of Mind*,\* in a lucid, interesting, and somewhat novel way.

He regards the progress of mind as dependent upon, and running parallel to, the development of the organism in general, and of the nervous system and brain in particular. Thus the history of mind is necessarily a history of the growth and development of the organism. But this, in its turn, depends upon the terrestrial environment and the changes occurring in it, for the "principle of progress is external to the progressing organism . . . if the means of progress is internal." We must therefore expect to find "extrinsic, and what one may almost call accidental circumstances playing a momentous rôle in the development of mind," for "if life is an adjustment of the animal's activity to its environment, any great changes in the environment will profoundly affect, or occasion a modification of, the living thing itself. Yet," he adds, "it may be doubted if the great changes which the geologist describes in the story of the planet itself,

\* "The Evolution of Mind," by Joseph McCabe. Pp. 281. Adam & Charles Black, 1910. 5s. net.



have been sufficiently appreciated on the biological side. We shall at least find that they have had a momentous influence on the advance of mind. The new and higher type of life was response to a new world."

From this illuminating point of view he traces the development of mind as the response of living creatures to stimulating changes in the environment, from the time when unicellular animals first appeared in the warm waters of the world-wide, primæval ocean. But a great change at length took place on the globe, which could not fail to influence living beings, and lead to further evolution of mind. Islands, and finally continents, emerged from the world ocean, and plants and animals began gradually to adapt themselves to a terrestrial and air-breathing life. The more perfect oxygenation of the blood and the stimulus of air and sunlight developed senses and brain structures either wanting or rudimentary in earlier forms. This process was carried further in the cold of the Permian Period, after the dense vegetation of the carboniferous ages had freed the air from the excess of carbonic acid, and warm-blooded birds and mammals appeared, more active than their reptilian ancestors, with keener sense organs, a more highly developed nervous system, having their mental powers stimulated and strengthened by the new-born care for their helpless offspring. The arboreal life consequent on the appearance of fruit-bearing trees, followed by the change to a carnivorous diet and a half-erect attitude, rendered necessary by the rigours of the Glacial Period, leading to the freer use of the hands and development of the brain centres controlling them, which in its turn rendered possible the use of weapons and tools; the further advances which the use of tools helped to bring about; the stimulating effect of the early migrations and clashings of tribes and races; the influence of agriculture, and the social inventions of language and the arts of life; the growth of great religious and political systems; all of these are sketched by Mr. McCabe in a manner that cannot fail to interest the reader and stimulate him to thought.

But interesting and instructive as Mr. McCabe's book undoubtedly is, his explanation of the evolution of mind is one-sided and merely mechanical. Legitimately mechanical to some extent, since, as he says, "Mind leaves no fossil impressions on the soil," and we must infer the mental development of extinct animals and low forms of life from what we can learn of their organic structure or their reactions to stimuli. But we are not justified in asserting that all their reactions are purely mechanical, or that the progress of the lower forms of life is but "a story of the progress of mechanism." Neovitalists like Dr. Hans Driesch seem to have proved that mechanism alone is incapable of explaining the regeneration of a frog's lost limb, not to speak of conscious intelligence. Mr. McCabe does not feel the force of the argument that if the complex dance of the molecules of the brain is accompanied by complex psychical phenomena, the simpler motions of simpler compounds must be accompanied by simpler psychical phenomena, till we are at length even forced to accept the "singular

theory" (?) of Professor Preyer "of the extension of life throughout inorganic nature." From such conclusions he is saved by his repudiation of "the sophistical adage *ex nihilo nihil*, which belongs rather to the airy regions of metaphysics than the solid ground of science," though it is a little difficult to see how science can dispense with this fundamental canon of thought, on which it depends, and which is, indeed, the foundation of all consecutive thinking. For if something can really arise from nothing, then all inference from cause to effect is invalid, and the theory of evolution itself without any justification in thought. Mr. McCabe, as an exponent of naïve realism, finds reality only in matter and energy, resolves all quality into quantities, and believes that more and more complex forms of matter may issue not only in life and sensibility, but even in consciousness. Tyndall's declaration "that we shall never know mind from a knowledge of brain" he calls "sheer dogmatism," and adds, "Until we have penetrated some distance at least into the profound obscurity of the brain's structure and chemistry, we must avoid such dogmatism." As if the most intimate knowledge of the structure and motions of the molecules of the brain could ever in the end reveal to us anything but matter and motion. It is possible to resolve matter into "sensations and possibilities of sensation"; to resolve feelings, thoughts, and volitions into matter and motion is for ever impossible.

#### TWO FRANCISCAN BOOKS.\*

THE translation of the "Life of St. Clare," by Father Paschal Robinson, is a welcome addition to the growing number of early Franciscan texts in English. It is uniform with his pleasant volumes, "The Writings of St. Francis of Assisi," and "The Golden Sayings of Brother Giles." It is remarkable that so little has been written on St. Clare, who represents the romantic side of monasticism at its best, and lends so many touches of pathetic human affection to the life of St. Francis. It is true that some quaint and precious stories, like that of the meal at the Portiuncula, have had to yield to the cold breath of historical criticism; but enough remains for a tender and beautiful picture. Father Robinson has written an introduction to the Life, in which he discusses the date and authorship of the Legend, and has also furnished it with a series of historical notes. The admirable illustrations include the choir and refectory of San Damiano, which vies with the Carceri in preserving, untouched by the hand of any worldly innovator, the simplicity and bareness of the primitive Franciscan ideal.

Among the last fifty volumes of Everyman's Library there is one which contains

\* The Life of St. Clare, ascribed to Fr. Thomas of Celano, of the Order of Friars Minor (A.D. 1255-1261). Translated and edited from the earliest MSS. by Fr. Paschal Robinson, of the same Order. With an Appendix containing the Rule of St. Clare. London: T. Fisher Unwin. 5s. net.

The Little Flowers and the Life of St. Francis, with the Mirror of Perfection. London: J. M. Dent & Sons. 1s. net.

two of the most delicate and beautiful books of the Middle Ages, "The Little Flowers," and "The Mirror of Perfection." It is true that "The Life of St. Francis," by St. Bonaventura, with its stiff ecclesiastical draperies, is found in company with them; but that may be useful as a lesson in biographical contrasts. The introduction is by Mr. T. Okey, who is also responsible for the translation of the Fioretti, a fact which sets us wondering whether the fine version by Mr. T. W. Arnold, which appeared originally in the Temple Classics, was not available. Mr. Okey abandons the early date, which M. Sabatier formerly maintained, for "The Mirror of Perfection," and follows Boehmer in assigning it to about the year 1318. But he does not emphasise sufficiently its great historical value as compared with the more fanciful stories of the Fioretti, or the artificial working up of the material which we find in St. Bonaventura. We have noticed some curious omissions from the bibliography. Dr. Rosedale's edition of "Thomas of Celano" is mentioned, but there is no reference to the critical edition published in Rome in 1906, which is now the standard edition of the text. Miss Macdonell's "Sons of Francis" is a useful and delightful book, which deserves to find a place in any list of Franciscan books for English readers. The recent biography by Johannes Joergensen, which has been translated from Danish into French by M. Teodor de Wyzewa, is also worthy of mention. We were not aware that M. Sabatier had edited the *Speculum Vitæ* in 1903, as stated here. Is it possibly a mistake for his edition of the *Actus B. Francisci et Sociorum ejus*, which was published in 1902?

#### DECORATED VERSE.\*

THIS slender volume will make a strong, but probably not a very wide appeal to lovers of poetry. It contains a sequence of sixty-one sonnets, enshrining the experience of a woman's soul as it passes through passionate disillusion and the arid wastes of reaction to the recovery of the "flaming ecstasy" of love. The experience itself is outlined rather dimly, and the dramatic movement is too shadowy to stir any deep human interest. This is, perhaps, due to Mrs. Taylor's love for gorgeous and flashing imagery, and her deliberate preference for the unusual word. She loves

"All sumptuous things and delicate,  
Ethereal matters richly paradised  
In Art's proud certitudes."

Her fancy plays continually with precious stones, not for the sake of their spiritual symbolism, but as we gaze at the sun through a thirteenth century window, till the sense of time and place is lost in a delirium of colour. But all this "Decorated Verse"—it is her own phrase—leaves us with an unsatisfied hunger for human nature's daily food. The writer makes her own apology in words which are worth quoting: "Fiammetta is frankly an enthusiast of the things of art; and her meditations unfortunately betray the fact that Etruscan mirrors are as dear to her

\* The Hours of Fiammetta: a Sonnet Sequence. By Rachel Annand Taylor. London: Elkin Mathews. 2s. 6d. net.



as the daisies, and that she cannot find it more virtuous to contemplate a few cows in a pasture than a group of Leonardo's people in their rock-bound cloisters. For the long miracle of the human soul and its expression is for her not less sacredly part of the universal process than the wheeling of suns and planets: a Greek vase is to her as intimately concerned with Nature as the growing corn—with that Nature who formed the swan and the peacock for decorative delight, and who puts ivory and ebony cunningly together on the black-thorn every patterned spring." We partly agree. Here is a truth which poetry, least of all, can afford to neglect. Only, for its completeness, the expression of the human soul must not be confined to an artist's paradise of glowing colour and exquisitely wrought device. Mrs. Taylor is at her best when emotion has become too swift and strong for the mere luxury of words, with which she toys too fondly at times.

Wounded am I, you are immaculate;

But great Adventurers were my starry guides:

From God's Pavilion to the Flaming Gate

Have I not ridden as an immortal rides?

And your dry soul crumbles by dim degrees

To final dust quite happily, it appears,

While all the sweetness of her nectaries

Can only stand within my heart like tears.

O throbbing wounds, rich tears, and splendour spent,—

Ye are all my spoil, and I am well content.

## LITERARY NOTES.

Two notable books on the Old Testament will be published shortly by Messrs. Williams & Norgate, namely, "The Old Testament in the Light of the Ancient East," by Dr. Alfred Jeremias, Lecturer at the University of Leipzig, and "The Scientific Study of the Old Testament," by Dr. Rudolf Kittel, translated by J. Caleb Hughes, M.A., Ph.D. The former will be illustrated, and issued in two volumes. Dr. Kittel's book is the result of a course of six public lectures on the authentic results of Old Testament research delivered by him, by order of the Ministry of Public Worship and Education in Saxony, to elementary school teachers, and he has dealt with his subject from the antiquarian, literary, and historical point of view, but in a non-technical and popular style.

A book on "English Philosophy" from the pen of Mr. Thomas M. Forsyth, of Edinburgh, is shortly to be issued by Messrs. A. & C. Black. Its aim is to give an outline of the development of English philosophy from Bacon to the present day. Among the phases of philosophy embraced by Dr. Forsyth's comprehensive volume are the inauguration of the experimental philosophy in Bacon, the modification of the Baconian method employed by Hobbes in the construction of a system of doctrine, the development from Locke to Hume, and other chapters leading up to what may be called experimentalism.

THE seventh series of "Shelburne Essays," by Paul Elmer More, is announced by Messrs. Putnam's Sons for publication immediately. Among the contents of the volume are "The Pragmatism of William James," "Victorian Literature," "Shelley," "Thomas Bailey Aldrich," "Francis Thompson," and "William Morris."

THE same firm are also issuing "Cathedrals and Cloisters of the Isle de France," by Elise Whitlock Rose and Vida Hunt Francis, authors of "Cathedrals and Cloisters of the South of France," and "Cathedrals and Cloisters of Midland France." The book will be in two volumes with over 200 illustrations from original photographs.

THE interest aroused among social reformers by the books of the late Henry Demarest Lloyd such as "Labour Co-Partnership," "A Country Without Strikes," and "Man the Social Creator," gives special importance to the announcement that Messrs. Putnam have two further volumes from his pen in the press, namely "Mazzini and Other Essays," and "Lords of Industry." The latter deals specially with abuses in industry and politics of which Mr. Lloyd was such a keen observer.

THE value of early editions of George Meredith's works is steadily rising, and as much as £60 has been paid for a copy of the "Poems" of 1851, with certain MS. corrections and additions. The other day first editions of "Farina: A Legend of Cologne," 1857, and of "Evan Harrington," 1861, each bearing an inscription from the author to W. C. Bonaparte Wayse, realised £24 and £29, respectively.

It is announced that the first number of a new weekly paper to be called "Les Droits de l'Homme" will be issued in Paris on November 5. Its aim is to represent the growing spiritual idealism which is becoming so characteristic of a great deal of French thought. It will avowedly be the organ of men who desire to exercise freedom both in thought and belief. Special attention will be devoted to the religious movement in different parts of the world. The editor is M. Paul Hyacinthe Loyson. Among the members of the editorial committee and contributors we notice the names of MM. Ferdinand Buisson, Robert Dell, Paul Desjardins, Etienne Giran, Louis Havet, Albert Houtin, and Romolo Murri.

## PUBLICATIONS RECEIVED.

MR. EDWARD ARNOLD:—The Book of Books: Lonsdale Ragg. 5s. net.

CAMBRIDGE UNIVERSITY PRESS:—The English Puritans: John Brown. 1s. net.

MESSRS. CHATTO & WINDUS:—A Pilgrim's Way: Kenneth Jay Spalding.

MESSRS. T. & T. CLARK:—Christ and Christ's Religion: Sermons by F. Homes Dudden, D.D. 4s. 6d. net.

DE LA MORE PRESS:—Freckles: Tarella Quin. 3s. 6d. net.

MR. HENRY FROWDE:—More Pages from a Journal: Mark Rutherford. 4s. 6d. net.

MESSRS. LONGMANS, GREEN & Co.:—Historical and Political Essays: W. E. H. Lecky. 5s. net.

MESSRS. MACMILLAN:—Life in the Roman World of Nero and St. Paul. Prof. T. G. Tucker. 12s. 6d. net.

MESSRS. MAUNSEL & Co.:—The Kiltartan Molière: Translated by Lady Gregory. 3s. 6d. net.

MESSRS. REEBMAN, LTD.:—The House of the Sleeping Winds: Enys Tregarthen. 5s. net. The Interpretation of History: Max Nordau. 8s. net. The Suggestive Power of Hypnotism: L. Forbes Winslow, M.B., LL.D., D.C.L. 1s.

MESSRS. ROUTLEDGE & Co.:—Bible Angels: Charles Moss. 5s. net.

MESSRS. SHERRATT & HUGHES:—A Practical Guide to Form IV. and Other Forms: J. H. Whitworth. 1s. net. Junior Labour Exchanges: G. W. Knowles, M.A., B.Sc. 6d. net. The Evolution of Surgery. 6d. net.

MESSRS. WILLIAMS & NORGATE:—First Principles: Herbert Spencer. Vols. I. and II. 1s. net per volume. Britain B.C., as Described in Classical Writings: Henry Sharpe. 6s. net.

## FOR THE CHILDREN.

### LADAS.

HERE is a picture for you to look at. Can you see it with me? It is a picture rather dim and faded, perhaps, from an old world where men's ways and doings were not just our ways and doings. And yet from this same old world come down to us some of the greatest thoughts that have ever entered the mind of man.

I see a lovely valley lying in the sunshine under a blue, blue sky. It is shaded by green woods and gemmed with flowers, and gleaming whitely beside the meandering river rises a splendid temple. Men are passing between the tall columns which form its sides, and ascending or descending the broad flight of marble steps to its portico. Far within the temple is enshrined one of the wonders of the world, majestic, awe-inspiring, the like of which no man has looked upon since those days. For this is the temple of Olympia, and in it stands the Olympian Zeus, that masterpiece of Phidias the Greek, and the grandest statue ever shaped and carved by a man.

On this day of our picture the valley is not steeped in quiet, as on other days when the farmers till their fields and the shepherds lead their flocks beside the fountains. A vast crowd has gathered. People are filling up a place like a great circus with banks rising up all round and seats cut in them. Man above man, rank above rank, they sit in serried rows, a mass of eager faces gazing down into the stadium, and all turned in one direction. What are they looking at? There below, running and bounding through the entrance of the stadium, come a number of youths. They are fair to look upon, light of foot, clean of limb, keen of glance, perfect in form. They run forward, poising themselves lightly to a line, and await the signal. Now like a flash they are off, contending highly for a mastery which each longs to win; the prize for the great race in the Olympian games, held in honour of Father Zeus yonder, in his great temple. With wide eyes full of a passionate effort, each youth strains every nerve and muscle—for what? A jewelled crown, perchance, or a leaf of gold, or a garment richly woven? No;



he who wins this race will gain no prize like those; only a crown of wild olive, such as he can twine for himself if he will from the nearest tree. But beyond the simple wreath, what glowing, looming visions of his own city-folk streaming out to acclaim the victor, of his path strewn with leaves and flowers, of a breach made for him alone in the city wall that he may enter proudly, a conqueror; of his father's house that day a house of pride, of fair maidens' eyes, of Zeus gazing down on the young life doing him honour! . . . And the shouting goes on and the striving; and now one is pressing forward, "straining straight at the rays of the sun," slowly leaving the others behind. One last effort, one lithe bound, and he stands triumphant at the goal. Ladas has won, Ladas the swift-footed! The arena rings with shouts as the olive crown is placed upon his head.

He stands erect and crowned for a moment or two, his eyes seeking the gleaming columns of the temple of Zeus. Then the gazers see his tense form grow slack, and stagger, and sink slowly to the ground. When they rush to raise him there is no life in the open eyes. Ladas is dead! He has died after his crowded hour of glorious life, at the moment of his victory, with the olive crown upon his head and a great exultation of his heart.

So our picture fades away, even as that old world has passed away. The great Olympian games are over; the temple has fallen; and you will find no vestige remaining of that statue in which men saw the Divine wonder if you search the wide world. Ladas is a dim name, and all the olive crowns are withered, and the shouting crowds have sunk into silence.

Does this seem rather sad to you—that things pass away and are forgotten? Yes, it is part of the mystery of the world, even as you are part of the mystery of the world. But it is good to think that there is something which remains "deathless and ageless for ever." It is good to think that upon you, the "small school-going people" of the new dawn, there is bent the same divine gaze as that to which Ladas looked, though he thought of it under another symbol and called it by another name. There is the same demand made on your young life, urging you to run the race, to push on to a goal, to hold outstretched hands towards a beckoning ideal holding a crown, to know for yourselves what it means to be a hero. The heroic life—that is still the divine demand of you, still insisting that you shall listen; not in strict training for bodily games such as Ladas knew, but in that training of mind and heart, that running in tracks of truthfulness and purity and gentleness, until they are daily habits, which testify to all the world that you have the making of a hero in you. Ladas thought of Zeus, benevolent in his temple, inspiring him to run with all his might and to do his very best and strive for victory in his honour. You hear a voice telling you that the temple God has chosen to put his name there is the temple of your heart, and urging you to "run that you may obtain" in the grand race for the Good. You must set your faces towards it for many days and years; but afterwards there is a crown—the crown of the Good achieved.

F. R.

## MEETINGS AND SOCIETIES.

### DR. CARPENTER AT THE KING'S WEIGH HOUSE.

IN connection with the League a training institute for preachers, teachers, and other students has been organised at King's Weigh House, and the classes will be open to anybody on the payment of a small fee per course. In view of the excellency of the programme it is to be hoped that they will be well supported. Last Tuesday evening Dr. Foat began a series of four lectures upon methods of study and preparation, and on the following afternoon Principal Estlin Carpenter gave the introductory lecture on Biblical development. After testifying to all the sacred associations that clustered round the Bible, he proceeded to show how the claims made for that book by a certain school of thinkers can no longer be maintained. Science contradicted Genesis, and the higher criticism had revealed the composite nature of the book. The knowledge that had come to the world during the last 250 years, but especially during the last half century, of the sacred books of the East, showed that other nations claimed as much divine authority for their scriptures as Christians did for the Bible, while the excavations in the nearer East had brought to light writings which made it clear that much of the Mosaic teaching was paralleled by the laws of nations far more ancient than the Israelites.

After enlarging upon the teaching of the Rig Vedas and the mythology of the Greeks, he said that what had lifted the Jewish religion above the level of its contemporaries was the spirit of prophecy, of which he should speak in his next lecture.

Dr. W. E. Orchard will begin next Monday evening a course on "Religion in Relation to Modern Movements," and a special course for Sunday-school teachers is to be held in November. In addition to these, classes for continuous study are being arranged. The way is therefore open for any lay preacher or teacher of the liberal faith residing in London, to enlarge his knowledge if he so desires.

### THE BOY LABOUR PROBLEM.

THE relation of boy labour to unemployment was the subject of discussion at the second of the series of meetings organised by the Manchester District Association of Presbyterian and Unitarian Churches. The meeting was held at the Memorial Hall, and Mr. T. C. Horsfall presided.

Mr. Horsfall said he had spent the greater part of a long life in wondering why some determined and combined effort was not made to remedy the conditions which surrounded much boy labour. It was known and acknowledged that the conditions were such in the large towns that boys had no chance of developing into men of sound minds and bodies. Hitherto there had been no leaders in the campaign. He hoped that this neglect of action would cease before long. The clergy, the town councils, and the magistrates should unite, and as a first step they could do something for the physical betterment of the young by providing, as certain American towns provided, playgrounds and play masters. If that were done the population ten years hence would be better in every way. Then there was the larger problem of education, as to which others would speak.

Mr. R. H. Tawney said the distress into which the Poor Law Commission made special inquiry was not simply an incident or an accident, but was the symptom of very deep causes which were rooted in the whole industrial system of the country. One of the great evils which the Commission discovered was what it called the misuse of boy and girl labour. In

the last thirty years there had been an extraordinary concentration on the period of life which lay between the years 13 and 18, not only in England but on the Continent of Europe. Thirty years ago we in this country were painfully driving children of the age of 10 to school. To-day, more and more attention was being turned to the years after 13, and there were signs that the problem of adolescence would occupy in the future as great a place in the public mind as the problem of elementary education occupied a generation ago. Educationists realised more and more that to spend many millions of money upon the education of children up to the age of 12 or 13 or 14 and then suddenly to turn those children adrift was really an enormous waste of public money. It led in most cases to nothing better than a blind-alley occupation.

The remedy, Mr. Tawney said, was certainly not the revival of the apprenticeship system, for the vast majority of workers got their living in trades where apprenticeship did not exist. Apprenticeship led to specialisation, and in these days of invention every industry was obliged to go through, on a small scale, a sort of revolution. The real remedy for the evils of young labour was an extension of the time of education. The half-time system should be abolished. It should be illegal to employ any boy or girl in any industry which interfered with his or her full-time attendance at school up to the age of 14, or up to such further age as may be prescribed. An Act should be passed prohibiting from a given date in the future the employment in industry of youths under the age of 17 or 18 for more than a certain number (say 30) hours a week. Almost all these proposals were among the recommendations of commissions and committees which had investigated the subject in recent years. Compulsory continued education would also be necessary. These changes were not impracticable, and that was proved by the fact that many of them were already at work in other countries—Germany, for example.

### THE LIBERAL CHRISTIAN LEAGUE.

#### DEDICATION OF PIONEER PREACHERS.

A FEW years ago the Rev. L. P. Jacks suggested that the times required a band of preachers who, in the spirit of ancient days, would give their lives to teaching a liberal faith, going freely where they were needed, unshackled by home ties. To-day something has been done to realise that dream. The Rev. R. J. Campbell, in the early days of the Liberal Christian League, said that itinerant preachers would be needed; and, practically unaided, he has organised a scheme, opened a hostel, and secured funds sufficient to give the experiment a fair trial. Last Wednesday, in connection with the Autumnal Meetings of the League, the first three young men, after a period of probation, were formally admitted into the Order, an impressive dedicatory service being held at the King's Weigh House Church in the presence of an audience of about eight hundred people.

The service was liturgical, the Beatitudes being chanted. The Scripture readings were given by Rev. E. E. Coleman, and the introductory and consecration prayer by Rev. E. W. Lewis. Before the address the three pioneer preachers made each a declaration in his own words, one saying that his message was the Fatherhood of God, the Brotherhood of Man, and the Saviourhood of Christ; another, that he believed that men's hunger for God could only be satisfied by the Gospel of Jesus, and that the principle of spiritual unity was the only one that could solve the social problems of the time.

Mr. Campbell gave a short but impressive address containing some striking sayings, one being that "it is impossible to prevail with men unless you are independent of men."



It was noticeable that he claimed no priestly function, but simply spoke to the young preachers as an elder brother warning them of the difficulties as well as showing them the privileges of their calling. At the close he offered the dedicatory prayer. The hymns sung were "Thou Lord of Hosts" (Frothingham), "Lord, in the fulness" (Gill), "Dismiss me not" (Lynch), and "O Love that will not let me go" (Matheson). The occasion was unique, the impression solemn and uplifting, and it will not soon be forgotten by those present.

### LIGHT FROM THE EAST.

At Oakfield-road Church, Clifton, on Sunday, October 23, Professor T. L. Vaswani, M.A., of Karachi, India, delivered two eloquent discourses to large congregations. In the evening he took as his subject "The Light from the East." In the course of his remarks he referred to the prevailing idea that the religious literature of the East had little or no value. But the East was eloquent with a great message. In Asia was the fountain-head of the great religions of the world, and in that continent were to be found the Bo-tree, the Ganges, and the Jordan, and the sacred shrines of Aryan sages. The first aspect of the message from the East was the essential unity of the world-religions. Truth was not the monopoly of any one religion. The doctrine of the unity of God was proclaimed in the sacred books of India, and lay at the root of the religion of Islam. In Buddhism one supreme law of righteousness was enunciated, as sustaining the cosmos. The doctrine of love was not the monopoly of Christianity; such a view was at variance with the conception of the universal validity of God's revelation. All religions taught the truth of service and love. This the speaker illustrated by quotations from the religious literature of the East. Was it not an eloquent tribute to the magnanimity of the founders of the great world-religions that they never spoke disparagingly of those who had preceded them, and was not this a standing protest against the narrowness of sectarian bigotry? Christ, Buddha, Krishna, Confucius, Muhammad, and Zoroaster constituted a mystic fraternity in the unseen. The religion of the future must be one of harmony and synthesis, and the twentieth century must sound the note of reconciliation and re-union. There was one soul in all scriptures, one wisdom in all prophets, one love-life in all churches, one religion in the world-religions. Asia's message in the second place was that of the mystic union of God and man. Religion was God-consciousness, hence the need for emphasising the truth of God's immanence. God was not merely with us, but within us. This conviction would lead to the realisation of the sacredness of the secular. There was, therefore, no conflict between science and religion, only between science and dogmatic theology. Science was but a running commentary on the realities of religion. The mystical experience of an immanent God would supply a re-interpretation of Christ. A new theology was needed, and this could only be supplied by those who had a personal experience of the mystic Christ—the Christ of the soul. Asia's message in the third place was that of brotherly civilisation. The dominant civilisations were economic, external, aggressive. East and West must co-operate to build up a brotherly civilisation. Together they must ascend the ladder of progress. In conclusion the speaker pointed out that the triple message of the East which he had delivered was needed by the West. In the day that that message was accepted as the Gospel of life the Christian Church would become young again, and the benedictions which rested on the nations of the west would be renewed. In that day, too, would be

realised the vision of Ezekiel who declared "Behold the glory of the Lord cometh from the way of the East."

### TEMPERANCE TEACHING IN SCHOOLS.

UNDER the auspices of the National Unitarian Temperance Association, a Conference was held at Essex Hall on Saturday, October 15.

Miss TITFORD presided, and said that the publication of the Temperance Syllabus was important to the schools; over 200 local Education Authorities had adopted it in the schools under their control. It was comprehensive and authoritative, and should be used by all interested in Temperance teaching.

Miss MARY FRANCIS spoke of temperance lessons in day schools. An elementary teacher was trained to impart knowledge of a specific character, to awaken intelligence in the pupils, and to formulate reasons upon which after knowledge might be based. Scientific information was of little use to the individual if he lacked the desire to be temperate. The schools provided good training centres for habits of vital importance, but the curriculum of lessons was very crowded, and other lessons of relatively greater importance than scientific temperance had to be given. The aim of the teacher was to produce "self-supporting, self-respecting citizens," trained to habits of self-control, self-help, and self-reliance, to teach the rudiments of all knowledge and conduct rather than the principles underlying one particular section. If the teacher had the will, ways were open for incidental teaching in many lessons. Inevitably the teacher was a tremendous factor in the moral elevation of the race, but he stood primarily for the development of intelligence. The specific formal teaching of temperance in its restricted sense was the work of the Church, the Sunday-school, and the Temperance Society, and these should bear the larger share in teaching the ethics of temperance and total abstinence.

Mr. W. R. MARSHALL advocated the introduction of at least four definite temperance lessons into the yearly plan of lessons to be given in every Sunday-school. However one approached social science or the problems of the individual in his relation to life, alcoholism was met. None concerned in education could afford to ignore its study and by every honourable method and available agency thwart its progress and lessen the sphere of its influence. The most vulnerable point of society was the child, and therefore it was wise to teach the scientific facts in regard to alcohol in the day-school, the Sunday-school, the home, and the Band of Hope. Such lessons were vital; there need be nothing morbid or disagreeable about them. Wherever given they were valuable, but most valuable in the Sunday-school, where the lesson could be so presented as to touch the religious instinct of the child.

In the discussion which followed Mr. H. Titford, Mr. J. Bredall, Mr. Stuart, Mr. Buser, and others took part.

### CHRISTIANITY AND HINDUISM.

THE attitude of the Brahmo Samaj to-day towards Christ and Christianity is essentially the same as that of Rammohun Roy. While the Brahmo Samaj rejects the doctrine of the divinity of Christ, it accepts unreservedly in a most reverent spirit the lessons of prayer and repentance and obedience to the law of righteousness taught by Christ. While the Indian mind, as represented by the Brahmo Samaj, has represented Christianity from the point of view of universal religion, the Western mind, as represented by some of the most eminent men of the nineteenth century, has shown a marked tendency towards a larger

faith than popular Christianity. One prominent characteristic of writers like Carlyle, Emerson, and Tennyson, is a repugnance to dogma and a spirit of toleration. And what is still more notable is the stress laid by them as well as by Shelley and Wordsworth on spiritual truths which have pervaded Eastern thought from the most ancient times. Their deepest notes are inspired by the thought of the Infinite as immanent in the universe. In spite of the Ecclesiastical Sonnets, Wordsworth's power as a spiritual teacher will be felt to lie, not in his championship of Christian dogma, but in his awakening men to a sense of the Infinite in the finite and in his being a witness of the blessedness of communion. His influence will ever tend in the direction of aspirations and experiences which have attained the highest development in India and constitute the enduring elements of Hindu religious thought. It is worthy of note that when Emerson speaks of the Oversoul—and it is here that he reaches the climax of his power as a spiritual teacher—he really borrows a word from the East, "Oversoul" being the expression of an idea better expressed in Hindu theology by the word *Paramatma*. We thus see how both in the East and in the West the minds of men have been expanding beyond the narrow limits of traditional faiths, and tending towards broader spiritual ideals. Rammohun Roy urged men to accept the sublime ethical teachings of Jesus, which he held to be the essence of Christianity, and at the same time he revived the spiritual theism of ancient India. He appealed to his countrymen to discard idolatry and "to contemplate with true devotion the unity and omnipresence of Nature's God." The ideal he cherished was that of a universal theism in which the service of humanity and the noblest ideals of righteousness should be united with contemplation and communion; and it was the great aim of his life to establish a religion in which the best teachings of the East and the West should be harmonised into a faith capable of satisfying the highest aspirations of man.—Mr. Herambachandra Maitra in *The Indian Messenger*.

### THE SOCIAL MOVEMENT.

THE second number of *The Unitarian Advance*, issued from the New York Unitarian Headquarters, recalls a resolution passed at the annual meeting of the American Unitarian Association:—

"Whereas it is to-day universally conceded that a real and intimate relation exists between the church or churches, and all work of philanthropy or social reform, and

"Whereas, in the growing complexity of modern life, it is increasingly difficult to determine how the church, or churches, shall manifest a recognition of this relationship, and act thereupon; therefore

"Be it Resolved that the President of this Association, through its social service department, be, and hereby is, requested to appoint, as soon as convenient, a commission of fifteen members, comprising both ministers and laymen, and including representatives of all sharply-defined points of view, to be known as the *Unitarian Commission on the Church and the Social Question*, which Commission shall be charged with the task of defining specifically the contribution which the churches, both individually and in their collective capacity, can and should make to the work of social progress and reform."

In accordance with the terms of the above resolution the President has nominated a commission, which is of the most representative character. Amongst other names we notice those of Professor F. G. Peabody, and Dr.



John Graham Brooks of Cambridge (Mass.), Hon. T. M. Osborne (president of the George Junior Republic), Mr. Edwin D. Mead, and various representatives of capital and labour. Rev. Elmer S. Forbes, secretary of the Department of Social and Public Service of the American Unitarian Association, will also act as a member and as secretary of the commission. We shall look forward with interest to reading the results of its deliberations.

THE Annual Conference on the after-care of the feeble-minded, promoted by the National Association for the Feeble-Minded, took place at Liverpool on Tuesday, and, like a similar one which took place at Birmingham very recently, was remarkable for the unanimity with which the speakers joined in pointing out the gravity of the problem, and the remedy for it—complete segregation of the feeble-minded. At the Liverpool conference a remarkable paper entitled "Permanent Detention for the Feeble-Minded," was read by Dr. W. A. Potts, chairman of the Birmingham After Care Committee.

Dr. Potts described as amongst the disadvantages of Christian civilisation an ever-increasing number of feeble-minded and insane persons. The result had been a lowering of the average standard of humanity by conserving those baser elements which nature, unhindered, would have eliminated. The number of feeble-minded persons was greatest where civilisation had made greatest advances. Insanity was not unknown amongst savages, but it was very rare, and when it developed it was quickly eliminated. The worst element of the case was that we were doing more than merely preserving the unfit and increasing the proportion of undesirables; we were increasing the proportion of undesirables to the healthy even more quickly than appeared at first sight, because we were compelling good and efficient citizens to contribute to the support of the undesirables. At the present time criminals, drunkards, and feeble-minded persons had large families, whereas small families, sometimes only one or two, were to be found in those homes which were best qualified to contribute to the ranks of capable men and women. If the present tendencies continued the proportion of the fit to the unfit must steadily diminish. If they could show that the course which they considered best for the feeble-minded was also best in the interests of the whole community they would carry with them not merely those whose hearts were touched by the misery and sufferings of the feeble-minded, but also every man and woman who was anxious to promote the best interests of the whole country, and they would in addition enlist on their side not merely the charitable and the philanthropic but also the eugenicists, the social reformers, and the politicians.

## NEWS OF THE CHURCHES.

**Special Notice to Correspondents.**—Items of news for this column should be sent immediately after the event, and should reach the office on Wednesday, except in the case of meetings held too late in the week to make this possible.

**Brighton.**—The anniversary sermons were preached last Sunday by Rev. Frank K. Freeston. At the anniversary meeting on Monday evening Rev. Priestley Prime occupied the chair, and helpful addresses were given by Mr. Freeston, Rev. J. J. Marten, and Rev. S. Burrows. Friends from Horsham, Ditchling, and Lewes were present. Friendly intercourse over tea and a selection of music in the church before the public meeting were, as usual on the occasion of the church anni-

versary, very enjoyable. It was announced that the total cost of repairs to the church was £308 9s. 5d., and that the British and Foreign Unitarian Association had promised £20, and Mrs. Russell Martineau a further donation of £20 on condition that the whole should be raised, leaving a balance required of £21 14s. 5d. to close the account.

**Cheltenham: Bayshill Unitarian Church.**—The Rev. J. H. Smith was formally welcomed as the minister at a public meeting held on Wednesday, October 19. Some increase in the congregation was reported by the secretary (Mr. Laker), and strong hopes were expressed by him, and by other speakers, that a more vigorous life would be infused into the church. The Rev. Rudolf Davis, B.A., of Gloucester, superintendent minister for the Western District, presided, and the notes of welcome and encouragement sounded in speeches from the Rev. Henry Austin, the Rev. J. McDowell (of Bath), and the Rev. C. E. Penrose (pastor of the Royal Well United Methodist chapel, on the other side of the street). The Rev. J. H. Smith made a vigorous response, thanking his friends for the welcome they had given him.

**Glasgow: St. Vincent-street.**—The members of the Glasgow Unitarian Church, St. Vincent-street, are this month celebrating the centenary of the foundation of their congregation. Special services have been held during the past four Sundays, when the Rev. C. J. Street, M.A., LL.B. (Sheffield), the Rev. J. M. Lloyd Thomas (Nottingham), the Rev. Chas. Hargrove, M.A. (president of the British and Foreign Unitarian Association), Leeds, and the Rev. E. W. Lummis, M.A., were the preachers. On Monday evening, October 17, the congregational social gathering took place in the Charing Cross halls. In his opening remarks the chairman (Dr. John Barlow) stated that the present position of their church was one of trial. They were without a minister for their leader. Like other churches in the city they had suffered by the removal of many families to the outskirts, but all would go well if they were loyal to their cause. There was a tendency on the part of liberal-minded clergymen, and others, to reform the Established and Free Churches from within. These attempts were mere excursions so long as their theology was based upon the first chapter of Genesis and the consequent "plan of redemption." It was not God the Father, but Christ, to whom the chief address was made in hymn and prayer. Such an attitude prevented the conception of Jesus as a leader and brother of men. It was still as necessary as ever to recognise and combat this. The Rev. Chas. Hargrove called on the congregation to stand together in choosing a new leader and then to stand by and support him in his work. With a man filled with a truly catholic spirit, honouring all men, speaking the truth without fear or favour, a counsellor and a father to all of them according to their age and condition, St. Vincent-street would take to itself a new lease of life. The Rev. Henry Williamson, Dundee, said he was specially interested in St. Vincent-street at this time because Dundee was the home of the Mother Church in Scotland, the first pastor of which was transported. There were two men in London, one a Scotsman born in Brechin, who worked together and endeavoured to spread Unitarian ideas among the people. One of those came to Dundee and Glasgow and gathered into a congregation many who held similar views. If one studied the religious history of Scotland just prior to the time he had referred to they would find that Robert Burns enormously influenced many people to break with an ancient Calvinistic doctrine, and Mr. Palmer, the Dundee clergyman who was sent out of the country, was referred to by Burns in his writings. Mr. Williamson concluded by giving a message of congratulation which he brought from the

Boston Unitarian Conference. The Rev. Dr. S. H. Mellone, Edinburgh, the Rev. James Forrest, Kirkcaldy, and A. Scruton, Ross-street, also gave addresses.

**Leeds: Yorkshire Unitarian Club.**—The second annual dinner of the Yorkshire Unitarian Club was held at the Great Northern Hotel, Leeds, on Saturday night. Mr. F. Clayton (Leeds) presided, and the Rev. Principal Gordon, of the Unitarian Home Missionary College, Manchester, was the principal guest. The loyal toast having been honoured, the health of Dr. Gordon was proposed by the chairman, and Mr. Oliver Lupton spoke in support. Principal Gordon, in responding, urged the necessity for co-operation and consolidation in their churchmanship. He was not, he said, greatly concerned as to the number or the magnitude of their churches, but he was concerned about the quality of their members and of their ministry. It was that quality which would win them battles for truth, which would win battles not against civil and religious foes, but against vice, sin, negligence, and indifference, and against all those things which sapped the manhood and the womanhood of the people. To engage in that warfare they must have quality rather than quantity. Mr. A. H. Wadsworth, a past president of the club, proposed "The Visitors." Dr. Herbert Smith, the founder of the London Laymen's Club, responded, and in the course of his remarks said that he believed absolutely that the human race could not exist without religion, and he thought that as science advanced it would turn more and more to that type of religion which tried in every possible way to keep its faith abreast of the great scientific truths which were discovered from time to time. So far as he could see there was no form of truth likely to be more helpful to mankind than was that which was called Unitarianism. The greatest mistake which Unitarians could make—and they were constantly making it—was to belittle their own beliefs and their own denomination. If people constantly talked about the failure of Unitarianism of course it would be a failure. They must not bother about counting heads—David got into trouble for a similar offence years ago; they must drop that sort of business. If they rose to the occasion, and, realising their responsibility, raised the flag of religion on all occasions, they would differ less, and would do more for mankind. Mr. F. G. Jackson proposed "The British and Foreign Unitarian Association," a toast which was responded to by the Rev. Charles Hargrove, of Mill Hill Chapel, Leeds, the president of the Association, who urged that what was needed in their Church was a wider unity and a greater sense of common responsibility. The toast of "The Chairman" was honoured on the proposition of Mr. Thomas Cocker.

**Liverpool: Rathbone Literary Club.**—On October 21 Dr. Hirst gave a paper upon the Swedish poet, Johan Ludwig Runeberg. Col. Goffey was in the chair. Dr. Hirst said that as the poet was born in Finland he was Swedish in the sense that Longfellow was English, although born in America. The poet was born in 1804 at Jacobstad and lived to 1877. Many of his poems were animated with the national feelings of the Finns for freedom from the foreign yoke. One of these, "Our Land," has become the national song of Finland. Dr. Hirst gave some excellent readings both of the Swedish and of his own English versions. An interesting discussion followed.

**National Unitarian Temperance Association.**—At the last committee meeting of the National Unitarian Temperance Association Mr. J. Bredall was unanimously elected chairman of the committee, and Mr. E. F. Cowlin was unanimously elected hon. secretary of the Association. As the present financial state of the funds gives great cause for anxiety (over £30 being due to the treasurer on the general funds), it is earnestly



hoped that new members may be found to assist the objects for which the Association stands.

#### Newton Abbot: Welcome to Rev. F. Allen.—

On Thursday, October 20, a public tea was held at the Public Rooms, followed by a meeting at the church, when the Rev. Rudolf Davis presided, supported by the new minister, the Rev. Frederic Allen, and others. Letters were read from the Rev. A. N. Blatchford and the Rev. R. H. U. Bloor, expressing their regret at not being present, also one from Miss E. Stewart, of Exmouth, who has been intimately connected with the work of Albany-street Church for some years past. The Rev. J. Worthington said they had in Mr. Allen a man of ripe experience, who, he thought, would help to build up their congregation in Newton Abbot upon a sure and lasting basis. The Rev. A. Lancaster extended a welcome on behalf of the adjacent churches. Mr. J. Goodland, member of the Western Union Committee, also spoke, and Mr. Henry Lupton and the Rev. A. E. O'Connor, of Torquay, joined in the welcome. Mr. S. Wright and Mr. Steer spoke briefly on behalf of the congregation, and the Rev. Frederic Allen then responded, thanking the speakers heartily for the cordiality of their welcome. He wanted, he said, to be something more than a minister—a friend and a brother. As a motto for the church he suggested, "Diversity of opinion no bar to Christian communion." They did not ask anyone who came there what their particular belief was. The fact of their coming showed they felt they were a worshipping church, and that they were there for the worship of God, believing in the great truths which Jesus uttered concerning the fatherhood of God and the brotherhood of man. Nowadays men were realising as never before these two great principles as the central truths of religion.

**North Cheshire Unitarian Sunday School Union.**—The annual meeting was held at Flowery Field on Saturday last. The committee met at 4 o'clock, 24 being present, to prepare for the annual meeting and to arrange for the next meeting of the Union. The annual business meeting was held at 4.30, about 60 persons being present. The chair was occupied by Mr. Wm. Woolley, the retiring president, and the financial statement and annual report were read and adopted. The report referred to the recent removal of Rev. A. R. Andreae, M.A., from Gee Cross, and the meeting accorded a hearty welcome into the Union to Rev. E. H. Pickering, B.A., on his settlement as assistant minister at Gee Cross. Mr. Pickering replied. Rev. H. Bodell Smith became president by rule, and Mr. R. Firth was elected vice-president; 175 persons partook of tea at 5.30 in the schools, and at 6.30 the fourth musical festival was held in the church, 320 persons being present. The choir of 80 voices from nine of the schools in the Union gave an excellent rendering of five anthems and part songs, Mr. Wm. Woolley acting as conductor and Mr. Jas. Broadbent as organist. Four hymns were heartily sung by all, and solos were given by members from Gorton, Flowery Field, Mossley, and Denton. The new president, Rev. H. Bodell Smith, presided, and gave a short address during the evening.

**Portsmouth: High-street.**—The pulpit at the High-street Chapel has again for three Sundays in succession been occupied by the Rev. Delta Evans, of London, and the attendances at the services, especially in the evenings, have been most gratifying. Last Sunday night the congregation was exceptionally large, and mainly composed of men. The Rev. G. W. Thompson, of London, will preach for the next four Sundays. Mr. Thompson was formerly a prominent Wesleyan minister, but for about three years has been pastor of a Brotherhood Church in London. He is, we understand, anxious for full recognition in the Unitarian ministry.

**Southend-on-Sea.**—Monday last, October 24, was the 50th anniversary of the ratification of the Treaty of Tientsin between the British and Chinese Governments. The opium traffic and this treaty formed the subject of the evening service on Sunday, October 23, when the minister, Rev. T. Elliot, submitted some considerations as to the religious and national aspects of the opium traffic and the part England played in regard to it. For 50 years and more, he said, by three terrible wars, by constant arbitrary force, against the will and the repeated prayers of China, England had compelled that country to admit opium into her harbours, and caused the degradation, corruption, and destruction of millions of our fellow men. We were now at the jubilee of the Treaty that has forced two things upon unwilling China, viz. (1) the importation of opium; and (2) the introduction of Christianity. We were sending missionaries to China under the same treaty of compulsion as opium, and China is forced to receive both. At the close of the present year England had again to decide upon her action for the next ten years. It was, therefore, a most solemnly vital crisis that had arrived, and as religious people whose religion embraced the highest welfare of every human soul, they earnestly protested and appealed to the Government to at once and for ever put a stop to this iniquitous traffic. At the close of the service the congregation unanimously adopted a resolution urging upon the Government the need for prompt action and immediate ending of the traffic, which will be transmitted to the Secretaries of State.

## NOTES AND JOTTINGS.

### THE RELIGIOUS FAITH OF THE DRUSES.

The Druses, who have been giving trouble again to the Turkish Government, says the *Manchester Guardian*, are a tribe of old Syrian and Arab blood, the Syrian preponderating, who inhabit the western slopes of Lebanon and Anti-Lebanon from Beyrout to Saida. Since 1861, however, Hauran, the centre of the present revolt, has been the territory of about half the tribe, who number a hundred thousand souls or thereabouts. Their system of government is patriarchal and feudal, consisting of separate families under sheikhs.

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The Druses call themselves "Unitarians," for their most characteristic religious dogma is belief in the unity of God's being, which is made known through His chosen ones and through mortal incarnation. The last incarnation was Hâkim Biamrillâh, Sultan of Egypt, 996-1020. They also believe in transmigration of souls, which pass, however, not into animals, but into another generation of men. The rest of the world are outlaws to them. Their religious teachings are to be found in seven books. They are a combination of Mahometan Gnosticism with a mixture of the old Christian philosophies and the teaching of the Persian Magi. Their language is Arabic, and they possess the Arab virtues of politeness and hospitality. Their women only expose the left eye, and at their religious assemblies are hidden behind a curtain.

### MR. JUSTIN MCCARTHY'S REMINISCENCES.

Next month Mr. Justin McCarthy will enter upon his eighty-first year, but he is still hard at work, and is now engaged upon the final volume of his history, which will bring it up to the late King's reign. Chatting to a *Daily News* interviewer last week about his memories of the past, he said:—"When I was editor of the *Morning Star*, I saw much of Bright; there was nobody like him. In those days at the office we used all to have tea together at five o'clock. Bright would often drop in there

and we held a sort of free Parliament. What a fund of humour he had. Gladstone was more inclined to sarcasm. Both of them had voices of extraordinary effectiveness in public speaking. Gladstone's rose up to the rafters and to every corner of the gallery as a lark soars up into the sky, but he had not the deep, rich, mellow notes of Bright."

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Thackeray, John Stuart Mill, and George Meredith were among Mr. McCarthy's friends. Mill taught him "to champion the rights of women." Meredith "had a keen tongue, and could make a man feel very uncomfortable at times," although he was very charming with people who did not bore him. I was once invited to a house in the Isle of Wight," said Mr. McCarthy, "and told that Tennyson was to be there. Naturally I was delighted, but when I got there, lo and behold, there was another guest—Garibaldi in red shirt and flowing cloak. The poet was quite eclipsed by the man of arms, and got no chance to shine."

### MR. MOREL AND THE CONGO.

An eloquent tribute was paid to Mr. E. D. Morel at the closing session of the Liberal Christian League, when Sir Arthur Conan Doyle and Mr. Israel Zangwill gave addresses on his work in the Congo. We owe it chiefly to Mr. Morel's efforts that the misrule in the Congo has been checked, slowly though the work of reform proceeds, and Sir Arthur Conan Doyle was simply stating an obvious truth when he said that the work Mr. Morel had done was not only for the welfare of the Congo, but for the honour of England. He had sacrificed his position as a clerk in a Liverpool office in order to take up this righteous cause, and started the campaign practically without money. Mr. Zangwill said that if Mr. Morel had not made money he had made history, and if he had not achieved knighthood he had achieved something even rarer and finer—he had been a knight, a knight without fear or reproach.

### AVALANCHES OF MUD ON THE SLOPES OF VESUVIUS.

The loss of many lives is recorded as a result of the avalanches of volcanic mud which have swept recently through towns and villages on the slopes of Mount Vesuvius, and the damage to property is enormous. At Amalfi the families that have perished were carried away by the raging torrent, flung over rocky precipices, and carried out to sea. In the Vesuvian region a flood of volcanic mud, sweeping seawards and swallowing up vineyards, rocks, dwellings, and all manner of objects on the way, has already formed a promontory in the sea near Torre del Greco, some 200 ft. long. Torre del Greco itself is immersed by this horrid substance. Some streets have subsided to a depth of 3 ft., and scores of houses have collapsed there and at Resina, where seven men were crushed to death. Every effort is being made to provide relief for the people who have been rendered homeless, and warships and torpedo boats have been requisitioned to take necessaries to Ischia and Casamicciola.

### THE HOME SECRETARY'S PRISON REFORMS.

A debate on this subject will take place at the Caxton Hall, Westminster, on the evening of Wednesday, November 2, under the auspices of the Humanitarian League, when an address will be given by Mr. H. E. Montgomery. The chair will be taken at 8 o'clock by the Rev. W. D. Morrison, vicar of Marylebone, and formerly chaplain of Wandsworth Prison. Those who are interested in the prison question are invited to attend.



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### LONDON DISTRICT UNITARIAN SOCIETY.

#### The Autumn Meeting

will be held at

**Brixton Unitarian Christian Church,**

**Effra Road,**

ON

**Thursday, Nov. 10, 1910,**  
at 7.30 p.m.

The Chair will be taken at 8.0 p.m. by **ALFRED WILSON, Esq. (President),** supported by Rev. G. C. CRESSEY, D.D., A. J. MUNDELLA, Esq., and others.

Refreshments in the Schoolroom, 7.30.

RONALD BARTRAM, Hon. Secretary.

### UNITARIAN CHRISTIAN CHURCH, Avondale Road, Peckham, London, S.E.

**A SALE OF WORK,** in aid of the Church Funds, will be held in the Schoolroom, Bellenden-road, on Saturday, November 26, 1910, and will be opened at 3.30 p.m. by Lady DURNING LAURENCE.

Chairman: JOHN HARRISON, Esq.

Admission 6d., returnable in goods.

Contributions in goods, flowers, books or money, will be thankfully received and acknowledged by any of the Church officers; by Miss LENNON (President, Ladies' Working Society), 48, Glengarry-road, E. Dulwich, S.E.; Mrs. COOLEY, 33, Elsie-road, E. Dulwich, S.E.; Mrs. G. V. CARTER, 77, Crofton-road, Camberwell, S.E., or by (Mrs.) A. HAYWARD (Hon. Sec. and Treasurer), 93, Chadwick-road, Peckham, S.E.

### SOCIETY FOR THE ABOLITION OF VIVISECTION.

23, Northumberland Avenue, London.

**THE SOCIETY** offers to send a Speaker free of charge to League Meetings, Literary Societies, &c. Contributions in aid of the work will be gratefully acknowledged by the Secretary.

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A Unitarian's Apologia.  
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Negroes in America. Statistics.  
The Newspapers and Crippen.  
Hell in Russia.  
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The Woman's Suffrage Bill, &c.

LONDON: A. C. FIFIELD, 13, Clifford's-inn, Fleet-street.

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**Consular Service.**—June, 1907: N. KING took FIRST Place at FIRST TRIAL. July, 1908: Mr. F. G. Rule was FIRST (First Trial). DIRECT from Chancery L. July, 1909: E. Hamblock, FIRST; G. A. Fisher, SECOND; G. D. Maclean, THIRD; i.e., THREE of the FOUR Posts awarded.

**Student Interpreterships** (China, Japan, and Siam).—September, 1907: FIVE of the SEVEN Posts taken, including the FIRST THREE, all but one at First Trial; July, 1909: J. W. Davidson, SECOND and A. R. Owens, FOURTH (i.e., TWO of the FIVE Posts given), both at FIRST TRIAL; and March, 1908 (Levant): L. H. Hurst, FIRST (First Trial); C. de B. MacLaren, FOURTH (First Trial).

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A further sum of £400 is now required. Towards this new effort the Congregation has contributed about £140, and there are still a few members who will contribute later on.

The Liverpool Fellowship Fund has given £2 10s., and the British and Foreign Unitarian Association will contribute £25 as soon as we raise £250.

We now respectfully ask our friends abroad to help us.

Contributions will be gratefully received by

Mr. HUGH M'MECHAN,  
Treasurer of the Fund,  
Ballybranagh, Downpatrick, Co. Down.

Mr. ROBERT CAVEN, Secretary,  
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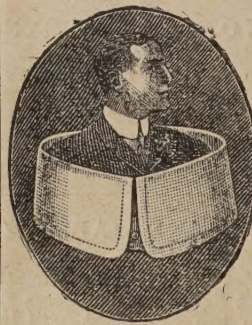
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